11: Haguenauer--35 [3] T-3 (no date) 1929 Formosan Aborigines
116, 553, 844, 854 Atayal

The new-born Tayal baby is bathed at once by an elderly women, his grandmother if possible. Then he is named two weeks after birth. The Tayal baby stays with his mother until he can walk. Until that time she carries him wherever she goes, and he rides astride on her hip, with his mouth at the level of her breast.

16: Müller--230-231 U-3 (no date) 1910 Formosan Aborigines
116, 553, 551

After a certain amount of time has elapsed, the child is given a name. Among some tribes [231] the custom of lending names is practiced, and only certain names may be used, so that there are many people of the same name within one village. Often the child is named after the father.

16: Müller--231 U-3 (no date) 1910 Formosan Aborigines
116, 553 Tayal

Among the Ataiyal group, who do not have any surnames, the name of the child is followed by the name of the father. If there is a surname in the family it follows the proper name.

19: Guérin and Bernard--561 [5] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 553, 842, 853

The arrival of a child of either sex is considered a benediction;when it is a month old, the parents select a name. The mother nurses the child as long as she has milk for it, and there is no weaning.

22: Wiedfeldt--23 [2] F-5 (1913) 1914 Formosan Aborigines
116, 847, 553, 851 Atayal

The father has the right to kill a child, or more accurately, to have someone else kill it, for he never does it himself. With the high value placed upon children, this never occurs except when a child is blind, or deaf, or burdened with some other kind of physical defect. It has the effect, if you will, of making the race a select one. There is no punishment for killing a child that has not yet reached the age of two or three years, and hence does not yet have a name. In view of the high rate of infant mortality, they do not give the child a name until there is some prospect that it will survive. In naming it, the name of one of the grandparents, or of a famous head-hunter of the clan, is placed before the first name of the father.

37: Steere--307 [1] S-3 (1873-74?) 1875 Formosan Aborigines
116, 622, 627, 553 Sek-hoan

"There are still some remains of their ancient tribal government among them, but the lineal chiefs or head men seem to have purchased small mandarinships, and thus unite the Chinese authority with that inherited. Justice is generally administered as among the Chinese by the elders and head men of the village. They have a curious custom of naming their children after the different kinds of trees in the forests."

39: Wiedfeldt--14 F-3 (1913) 1917 Formosan Aborigines
116, 553 Atayal

Many of the round dances are accompanied by songs. Apart from this, the young people also sing little songs when they are sitting in the bush. These songs have simple variations in tone, which might be described as melodies. As an accompaniment, or more correctly, as a prelude and finale, they blow a small bamboo pipe, called a dohdonn. By blowing it and pulling at the same time at a thread, a tongue of wood is set swinging and producing soft notes like those of an Aeolian harp. They have no other musical instruments, even in battle, where they would merely be a hindrance to their technique of surprise attack. Their poetry is limited to little songs, an example of which is the touching lament of a widower. Among the songs translated by Professor Florenz Yokohama and printed in Vol. VII of these reports, there are some that are quite interesting. They deal with the hunt, love festivals, work, praise of the ancestors. In other words, they deal with immediate realities in general, without rising to more inclusive concepts.